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R E P O R T

OF THE

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AMERICAN MURATHEE MISSION.

FOR THE YEARS 1834 and 1835.



B O M B A Y :

AMERICAN MISSION PRESS.

1836.

T. Graham and Cursetjee Burjorjee, Printers.

REPORT.

“From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.”

Of the certainty of the events which are thus hap-

pily predicted, by this portion of divine truth, the friends of Missions have no doubt. They believe that they will be realized in all their fullness of glory and of joy, and under the influence of this belief, urged by the command, and by the love of Chirst, they have began to cause the gospel to be preached to every creature. The most unwavering confidence, however, in these predictions, is perfectly consistent with a spirit of concern for the result of effort in behalf of their accomplishment. To gratify this spirit, to excite to continued and increased fidelity in the kingdom of our Lord, and to discharge our duty to our patrons, is the occasion of presenting to the public a report of our operations for the past two years.

The instrumentality which has been employed is the same as has been reported in preceding years — the preaching of the Word; the translation, printing, and distribution of the Scriptures and religious tracts; the superintendance of schools for the instruction of native children both in the Murathee and English languages, together with supplication and prayer for the gift of the Holy Ghost.

As the operations of the Mission are carried on at different stations, it will be important, for the sake of definiteness, to report separately, as far as practicable, with regard to each.

BOMBAY.

Rev. C. STONE, Missionary, — Mrs. STONE.

Rev. S. B. MUNGER, Missionary, — Mrs. MUNGER.

Rev. H. BALLANTINE, Missionary, — Mrs. BALLANTINE.

Mr. E. A. WEBSTER, Printer, — Mrs. WEBSTER.

Mr. G. W. HUBBARD, Superintendant of Schools,—
Mrs. HUBBARD.

Mrs. SAMPSON.

Miss. C. FARRAR, Superintendant of Female Schools.

A. F. FONCECA, Assistant.

SEWAJEE, Assistant.

Preaching.

The preaching of the cross we regard as the grand instrument by which the conversion of men in heathen, not less than in christian lands, is to be effected. To this every thing else is subordinate. The exhibition of Christ, crucified for the sins of the world, has a power to arrest the attention of those who are groping in the darkness of error and superstition, and to lead into the path of truth and holiness, which pertains to no other instrumentality. This properly marks the heinousness of sin, and at the same time provides an adequate ransom. While such are our sentiments, it is a matter of much regret that we have not been able, for the two past years, to manifest a corresponding practice. During this period there has been only one, except for a very short time, who was able to speak to the people in their own tongue. The gospel, however, has been regularly preached. We continue, as heretofore, to have three

services in the chapel on the Sabbath. The order and character of one of these is changed. The teachers and scholars in connection with our schools in Bombay, who were formerly in the habit of meeting on Sabbath afternoon, now convene at 8 o'clock in the morning. At this time, the children belonging to the first classes are examined, in the presence of their respective teachers, upon those portions of the Scripture which have been the subject of reading, and catechetical instruction, during the previous week. The children of the second classes are, on the same occasion, examined as to their acquaintance with the Catechism, Commandments, Lord's Prayer, &c. This exercise continues for one hour, and immediately after it, follow a sermon, and other appropriate services. We are able by this arrangement to secure the attendance, upon the preaching of the gospel, of the older children of the schools. In addition to these, the congregation consists chiefly of those who are in some way in the employ of the Mission, as pundits, school-teachers, workmen in the printing office, and servants in our families. Believing that we are not only not to profane the Sabbath by giving work to those in our employ on that day, but that we are required to use our influence to induce them to keep holy the Sabbath, we make it an indispensable condition of their coming into our service, that they shall attend the services of the chapel on the Lord's day. The number which at-

tends upon preaching, from a desire to know the truth, is, it is believed, quite small; yet it affords us pleasure to be able to say, that the congregation, for six or eight months past, has been gradually increasing. It now varies from one hundred and fifty to two hundred persons.

Our third service in the chapel is conducted in the English language. The number of those who assemble with us, on this occasion, for the worship of God, is quite small. We feel no inclination, however, to discontinue it. It affords us sufficient inducement to continue our efforts in this department of labour, that it is a means of spiritual attainment to the members of the Mission families, and others of the church who speak the English language. The monthly concert, and a weekly prayer-meeting, are continued with usual interest.

In addition to the Sabbath exercises in the chapel for the benefit of native hearers, Mr. Stone has been in the habit of instructing, at his own house, on Sabbath afternoon, the teachers of both our boys' and girls' schools, and such other persons as were disposed to attend. The congregation thus convened has varied from twenty to fifty or sixty. This exercise partakes of the character of a Bible class, and is often of a very interesting nature.

On Tuesday afternoon, the teachers of the schools are instructed upon those portions of Scripture which were assigned, on the previous Sabbath, as lessons

to be taught the children during the week. A part of the time of this service is also devoted to singing Christian hymns, which have been adapted to native music. We feel it to be a matter of very great importance that our teachers should be thoroughly instructed in the doctrines and duties of the gospel, in order that they may be qualified to teach others these great truths. Although special efforts have been made, and repeated from year to year, to advance their improvement in these things, yet we are often grieved at their exceeding ignorance. The truth is they hate the light, and will not come to the light. They love darkness.

During the period designated for this report, preaching in places of public concourse has been continued, though with frequent interruptions. We much lament that, on account of the smallness of our number, we are not able to sustain this department of labour with more constancy and energy. While so few are ready to avail themselves of the opportunity of hearing the gospel by going into the house of God, the duty of going into the highways and hedges, and making known the fullness and the freeness of divine love for sinful men, becomes more imperious. Their spiritual necessities demand compulsion — *compel them to come in.*

Sewajee, our native assistant, is particularly useful in making known, in his simple and affectionate manner, the unsearchable riches of Christ, to the people of the Poor Asylum, and others to whom he

can gain access. The increasing interest which has been manifested for some time past, with relation to the things of God and the soul, is to be attributed, in no small measure, to the influence of his christian faithfulness and prayers.

Schools.

We have, in Bombay, five native free schools for boys, and thirteen for girls. On the continent are twelve schools, which admit both girls and boys.

The course of instruction heretofore pursued in our free schools, is still in all its important features continued. A new system, however, of classing the scholars, and paying the teachers, has recently been adopted, under which it is designed that all the free schools for boys, pertaining to the Mission, shall be brought, as soon as circumstances will admit.

It has been of considerable disadvantage to these schools, that suitable books for their use could not be obtained. So far as it respects those which inculcate christian truth, there has been no particular deficiency; yet, in order to secure an acquaintance with these, it is necessary to afford them facilities for improvement in those branches which shall qualify them for business. Measures have been taken to furnish these facilities which, it is hoped, will result in awakening new interest in the minds of both parents and children. We have in the way of preparation for reading books in the schools, the Spelling Book of the A. S. S. Union, and the Child's Book on the Soul.

The results of our efforts in behalf of *female* education are, every year, becoming more encouraging. It can no longer be regarded as an experiment, whether the Hindoo female is capable of intellectual improvement. Facts demonstrate that she is, and that to an extent which completely astonishes the prejudiced and superstitious father. The obstacles which have prevented access to this long neglected part of the community are beginning to disappear, and hopeful intimation is given, that the time of the redemption of the female mind in this country from its cruel and abject bondage draws nigh.

It has been for some time an object of desire with the Mission to procure a place, at which the female schools might be concentrated, so as to bring the children, as far as possible, under the immediate supervision of the Superintendent. During the past year, premises very convenient and suitable for this purpose have been obtained. They are situated on the opposite side of the street, directly in front of the chapel — four schools have since been located there; three others, being composed of the children of native soldiers, continue to occupy the apartments which were provided for them by the kindness of certain European officers. In view of favourable changes in the pecuniary circumstances of the Mission within a few years, the Mission have assumed the future expense of those schools which have been heretofore sustained by the friends of the Society for Promoting Christian Knowledge. While we would express our

gratitude to British Christians for the favour thus shown us, we would invite American Christians to a participation with them in the rewards of good and faithful servants.

The girls of the Poor School receive a sum adequate to their daily support. They are the children of poor parents; and were it not for the maintenance which they thus obtain, instead of being instructed in those things which pertain to their usefulness and happiness, they would be trained to habits which degrade and destroy. There are about twenty-five belonging to this school, and the expense of their individual support varies from one to two rupees per month. For the support of the school, the Mission would gratefully acknowledge the receipt of two hundred Rupees from a benevolent individual, by whom our lack has often been supplied.

We have recently taken measures to secure a boarding school for females of the higher castes. The plan is of such a character as to remove the most formidable objections to this object, and we think that we have some ground to hope that our efforts will not be in vain—if made in the Lord, they certainly will not be in vain, whatever may be their result.

Our attention has been directed of late to the instruction of young men, Hindoos, Parsees, Mooselmen, and Portuguese, in different branches of English study. These young persons are influenced by

a variety of motives, though chiefly it may be by a desire to obtain favourable situations in business, to pursue the study of English literature and science. We have been induced to gratify their wishes in these things, from a desire to gain access to those classes of the community which cannot be reached, by the common medium of preaching, to evince the sincerity of our professions of compassionate regard for their interests, and to avail ourselves of every possible means of making known the truth as it is in Jesus. The children come to us under circumstances which give us peculiar advantages for communicating religious knowledge. If they learn the English language, they must learn of those to whom it is vernacular; their own people cannot teach it them. If they learn it of us, they must receive it as a gratuity, and consequently, must submissively yield themselves to the course of instruction which is prescribed for them. In view of these considerations, we have kept open a English school for the last two years. During the past year, it has been in a flourishing and interesting state. The average number of scholars has been about fifty. Encouraged by the success which has attended previous efforts, to believe that a school of a high character may be established here, which will greatly conduce to the promotion of the kingdom of the Redeemer, the Mission have taken measures to secure a school of this description.

From twenty to thirty young men, most of whom had situations in business, have been instructed in

English one hour each morning by Mr. Stone, at his place of residence. They were convened, on Sabbath morning, in the capacity of a Bible class, and instructed in the things that pertain to the kingdom of God. On Tuesday evening, they assembled for the purpose of hearing a familiar lecture, in the form of exposition, upon the portion of Scripture which had been gone over on the preceding Sabbath. This lecture was often attended by some of their friends, and at times assumed a peculiarly interesting character. A circulating library has been formed for their benefit, and used to a considerable extent.

An English school of about twenty five lads has been continued for most of the past year in Mahim, a place formerly occupied by the Mission as a station. It has recently passed into the care of the Rev. Mr. Fletcher, of the Church of England. His known interest in the cause of religious education, is a pledge that these children will continue to be instructed in the knowledge of him who is the way, the truth, and the life.

An English school has also been opened of late for the instruction of Parsee and Hindoo girls. The number of those who attend is now small, yet increasing. This is the only means by which we can gain any access whatever to the female part of the Parsee population, and we have strong hopes that these efforts will result in great good.

While we are devoting so much attention to the subject of education, it would afford us much pleas-

ure to be able to report to our supporters a greater number of facts which intimate the success of this cause. Evidence of success is not wanting to us; but it is chiefly of such a character as does not admit of being communicated. It respects the gradual undermining of prejudices — the breaking down of those barriers which prevent the access of truth to the heart and conscience. It is evidence which must be witnessed in order to be felt. Great and important changes require much time. This is the economy of nature. “The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain: be ye also patient; establish your hearts.”

Tours.

Several tours have been made, for the purpose of visiting the schools on the continent, distributing tracts and the scriptures, and preaching the gospel, in the villages where these schools are located.

Mission Church.

The actual advancement of the kingdom of holiness is not only indicated, by the accessions which are made to the visible Church of Christ of those who have been brought from darkness to light, but also by the orderly walk, and christian conversation of the members of a Church. In both these respects, the American Mission Church in this

place has exhibited some evidence of the progress of the truth. The consistent behaviour of those who have professed to be the disciples of Christ, their diligent and faithful use of the means appointed for growth in grace, and progress in the divine life, give us pleasing evidence that they have not received the grace of God in vain. To this remark there is but a single exception. In the course of the year 1834, one of the native members of the Church was suspended, for an intemperate use of intoxicating liquor. It was ascertained that he had been guilty of this offence for some time, and had employed a variety of improper means to conceal it. During the past year, it pleased the Lord sorely to afflict him, by taking away from him his only child. He was taught to regard this event as a chastening from the Lord, and designed for his spiritual advantage. It is hoped that it proved to be a means of bringing him to a sense of his sinfulness in the sight of God. Soon after this bereavement, he of his own-free will came before the Church with a full and humble confession of his sins, praying for our forgiveness, and entreating that we would seek pardon for him, through Jesus Christ. We accordingly forgave him, and restored him to the privileges of the Church.

Within the past year, four persons, upon the profession of their faith in Christ, have been received to the communion of the Church. One of these is a young man who was educated in the Mission. He

was for some eight or ten years the subject of much religious counsel, and the object of much prayer. Though he long resisted that counsel, and that prayer seemed to be unheard, yet he was brought to yield to the power of the truth, and thereby is shown the faithfulness of God. By professing himself a Protestant, he was excommunicated the Catholic Church, with the usual bulls and anathemas. Amidst all the persecution that has been raised against him, he has manifested a commendable spirit. The other persons whom we have received to the Church are converts from Hindooism. Of these one by the name of Sewajee, who has been mentioned under a previous head, was a person of more than ordinary influence in the village to which he belongs. He reads the Murathee with much fluency, and although of low caste, he has considerable knowledge of the Shastrus. He has spent a part of his life in the character of a Gosávee—a term for one who has professedly renounced the world, and devoted himself exclusively to matters of religion. After having become impressed with the importance of Christianity, by means of a tract which he read, he left his family, and came to this place to learn more perfectly about this new way of life and salvation. Having remained a few months, he determined to embrace the truth as it is in Jesus — he sent for his family—publicly professed his sole reliance upon the Lord Jesus for salvation — consecrated his only

child to God, the Father, the Son, and the Holy Ghost, by giving it up in the rite of baptism, and began with much zeal to instruct his wife in the truth which he had now embraced. Though at first exceedingly averse to hearing about these things, she is now a professed disciple of the cross. The other individual referred to is a female, and gives very satisfactory evidence of having been born from above.

In addition to those who have now been mentioned, some five or six individuals have expressed a desire to receive the ordinance of baptism. Wishing them to obtain more knowledge of christianity, and to give more satisfactory evidence of having become new creatures, we have declined gratifying their wish at present.

In these indications of the power and success of the Word we greatly rejoice, being assured that they have been the occasion of joy in heaven, and the communication of intelligence with regard to them will cause joy to abound on earth. They will be a means of confirming our confidence in the divine promises, and exciting us to more vigorous effort in behalf of the kingdom of God. "Let all those that seek thee rejoice and be glad in thee: Let such as love thy salvation say continually, The Lord be magnified."

P r i n t i n g .

The amount of Murathee, Portuguese and English printing which has been executed at the Mission Press, during the period designated for this report,

will appear from an inspection of the accompanying schedules. 1834.

Names of Works, and on whose account printed.	Size.	Copies.	Total pages.
AMERICAN MURATHEE MISSION.			
<i>In Murathee.</i>			
Barakhurdaya.....	Pages 24 8vo.	2000	48000
Catechism	34 16mo.	3000	102000
<i>In English.</i>			
Annual Report for 1833. And Evangelist and Reporter ..	327 8vo.	10650	327456
BOMBAY BIBLE SOCIETY.			
<i>In Murathee.</i>			
Mark's Gospel, (Mord character)	92 8vo.	2000	164000
Do. Do. (Balbodh Do.)..	56 8vo.	8000	448000
BOMBAY TRACT SOCIETY.			
<i>In Murathee.</i>			
Confessions of Leang Afa ..	12 8vo.	2000	24000
Instructive Stories for Children <i>In Portuguese.</i>	43 8vo.	2000	96000
Elementary Catechism.....	8 8vo.	1500	12000
Tratado Sobre a Oracao	20 8vo.	1500	30000
AMERICAN TRACT SOCIETY.			
<i>In Murathee.</i>			
Summary of the Holy Scriptures	84 8vo.	3000	252000
Compendium of the Bible ..	38 8vo.	2000	76000
Good Tidings (Mord character)	20 8vo.	1500	30000
Do. Do. (Balbodh Do.)	20 8vo.	2000	40000
Three Worlds (Mord Do.) ..	32	1500	48000
Do. Do. (Balbodh Do.)	28	2000	56000
On Prayer.....	10 8vo.	1500	15000
True Worship of God	12 8vo.	2000	24000
History of our Saviour.....	216 8vo.	1800	388800
AMERICAN BIBLE SOCIETY.			
<i>In Murathee.</i>			
Luke's Gospel	84 8vo.	6000	504000
THE PUBLIC.			
Reports of Benevolent Societies, Religious Periodicals, Sermons, and Miscellaneous	1974 8vo.	57796	863701
Totals....	3129	113746	8548937

1835.

Names of Works, and on whose account printed.	Size.	Copies.	Total pages.
AMERICAN MURATHEE MISSION.			
<i>In Murathee.</i>			
First Book for Children	Pages 16 8vo.	2000	32000
Murathee Catechism.....	24 8vo.	3000	72000
Barakhurda	26 S.cap.	2000	52000
Murathee Mission Regulations	9 8vo.	50	450
Murathee Hymns	32 8vo.	2000	64000
Experience of Babajee.....	22 8vo.	2000	44000
Way of Salvation	14 8vo.	2000	28000
Geography and Astronomy ..	79 8vo.	2000	158000
Murathee School Regulations	2 8vo.	100	200
<i>In English.</i>			
Articles of Faith	8 8vo.	100	800
Evangelist and Reporter, Vol. II.	398 8vo.	4350	1731300
BOMBAY BIBLE SOCIETY.			
<i>In Murathee.</i>			
Romans and Corinthians	108 8vo.	1000	108000
Gospel of St. Luke	88 8vo.	2000	176000
Gospel of St. John	66 8vo.	2000	132000
Acts of the Apostles	83 8vo.	8000	664000
<i>In English.</i>			
Report for 1834	29 8vo.	150	4350
BOMBAY TRACT SOCIETY.			
<i>In Murathee.</i>			
Scripture Narratives	52 8vo.	2000	104000
<i>In Portuguese.</i>			
O Gentilismo do Papismo	42 8vo.	1200	50400
Cartilha Para os Meninos ..	16 8vo.	1500	24000
Conselhos Amigaveis	72 8vo.	1000	72000
Aos Afflictos	12 8vo.	1000	12000
Dezeseis Pequenos Sermoes	24 8vo.	1000	24000
AMERICAN TRACT SOCIETY.			
<i>In Murathee.</i>			
Henry and his Bearer	32 8vo.	3000	96000
AMERICAN BIBLE SOCIETY.			
<i>In Murathee.</i>			
Romans and Corinthians	108 8vo.	1000	108000
THE PUBLIC.			
Reports of Benevolent Societies, Religious Periodicals, Sermons, and Miscellaneous	1622 8vo.	24150	3305200
Totals....	2984	68600	7062700

MALCOLM PAITH.

The place of this name is situated upon the Mahaburlishwur Hills, distant from Bombay about one hundred miles, in a S. E. direction. Being considerably elevated above the surrounding country, it is regarded as a favourable resort for invalids. Mr. and Mrs. Graves went to this place soon after their return to this country. They have resided there since that time, with the exception of the last rainy season, which they spent at Satara. Their sister, Miss O. Graves, lives in their family. Mr. G. has devoted himself, as his feeble health would admit, to the business of translating. An edition of Leviticus translated by him is now in the press. He has, in the course of the year, revised with considerable labor a book of hymns, which is used in our Murathee services on the Sabbath. He has also been engaged in preparing a translation of the Book of Psalms for publication. Mrs. G. and her sister are contributing their efforts to advance the kingdom of our Lord by superintending schools, visiting the sick at their dwellings, and speaking to those that may call upon them at their own house.

Under date of March 28th, 1835, Mr. Graves writes —

“ Although my health will not allow me to attempt much, yet I have been able for more than three-

fourths of the time to go out and communicate some knowledge of the gospel, by addressing the people, and carrying tracts for distribution, once a day, and some of the time, more than this — that is, both in the morning and evening. I have found the people quite as attentive here, as they are in other places. This is true of the permanent native inhabitants around us, in several little hamlets which I have visited. In Mahaburlishwur, however, I found their Brahminical pride and prejudices very high and strong against Christianity. They have been visited by missionaries often enough to excite their fears; and they have several sacred temples near the heads of sacred streams, so that they derive a revenue from native visitants, far too great for the flesh willingly to relinquish. Our two school teachers, however, belong to that village, and some, even there, have manifested a pleasant attention to the gospel. On Sabbath days, the teachers and children of the schools, with five or six Chinese convicts, and some few other persons, attend at our house, for a short time, to reading, and instruction, and a prayer in Murathee. Most of the time, when there have been no services in the Episcopal Church, we have also read an English sermon at our house, and two persons have attended with us. One of them has seemed more than usually serious, and has given a temperance pledge. Of the Chinamen one, though he speaks Hindoostanee very imperfectly, gives evidence of uncommon seriousness, and conviction, that Christianity is true. He says that

ever since he heard Mr. Read, he has given up idols, and looked to Christ for salvation. He commits to memory, from the Chinese gospels, usually as much as a chapter in a week, though he is obliged, like the rest, to labour every day, except Sunday, from 8 A. M. to 5 P. M. He attended daily at our house in the evening to the study of Murathee, and instructed his fellow countrymen in the same, till, owing to the difficulty of their uttering the Murathee intelligibly, and of our explaining to their comprehension, we thought it better that they should confine their attention to Chinese, and expect to return to China.

Mrs. Graves, sometimes assisted by myself, has addressed the gospel to from 15 to 50 poor persons, twice a week, at our house. She has also often visited some of these, and others confined at their own huts by disease. Many of these poor people have been very attentive, and manifested some knowledge of the gospel, connected with many professions that they rely upon it. Some of them may be truly sincere. For the supply of these, more than sixty Rupees have been given by a few European ladies and gentlemen here, besides what little we have been able to add.

The two schools in this place, one for boys, and the other for girls, have been managed entirely by Mrs. G. and my sister. While I have visited them only occasionally, they have spent a considerable time in them almost daily. They were commenced in November, and being mostly composed of those who

had never attended school, they cannot be supposed to have made much progress in last year. There are now, however, about 19 boys, and 6 girls, who read pretty well: 11 boys repeat the elementary catechism: 14 boys and 3 girls repeat the ten commandments. These and others repeat the Lord's Prayer. Several of the boys have learned half of the Mission Catechism. Many of them, besides reading tracts, have read to the amount of two gospels, and answered questions particularly on the whole, as they have proceeded. The largest girls have usually spent one hour a day at our house in learning to sew, and 13 of them have made valuable progress.

My own health has been most of the time very poor, and I have scarcely known whether it has been improving or otherwise. I have some hope that I shall be able to have an assistant, and revise my manuscript translations, but scarcely feel adequate to it at present.

Affectionately, A. GRAVES."

Mr. Graves writes again from Malcolm Paith, December 30th, as follows —

During the past year, we have endeavored in some degree to feel for the perishing souls of men around us, and for the honour of our neglected, despised, and blasphemed Creator and Redeemer. Though such infinitely weighty motives should have had no influence, we have been admonished of our obligations, by the enjoyment of external blessings. We

have had a comfortable residence, in a pleasant and healthful part of the country. The merciful care and goodness of our heavenly Father have still preserved our frail, uncertain and threatened lives, with a great degree of quiet and comfort, and even considerable pleasure, during a great part of the year. We believe that these considerations have had some influence with us, and that we have used what strength and health we have had, in some degree, as we should do. Still we have great occasion to mourn over the deficiencies of which we have been guilty, in the temper of our minds, in our want of faith and spirituality. Our nearness to another world, and all the solemnities of that state, with the great account we must there render, respecting ourselves, and these pagans, have not continually absorbed our whole souls, as we sometimes feel that they should do. We have however been, at least externally, busy.

Mrs. Graves was occupied the first six months with the male and female school, and with attention to the temporal and spiritual wants and miseries of the poor; and for the last six months, partly in Sattara, and partly in this place, she has been laboring to collect, manage and instruct a female boarding school. My sister has been occupied in assisting her in all these labors, and in acquiring a knowledge of the Murathee language.

Mr. G., referring to the assembly which convened at his house for religious instruction on the Sabbath, as noticed in the preceding communication, says — I

have kept up this assembly during the year. It varies from twenty to fifty, and sometimes numbers even a hundred. During the first part of our residence at Sattara, the number was less than in this place. But after Mrs. G.'s school was collected there, the girls with some adults who were induced to attend made up as many hearers as we have at this place. I believe my ill health has interrupted these meetings only two Sabbaths during the year. On week days, at ten o'clock in the morning, we have been accustomed to call in all about us, and spend half or three quarters of an hour, in reading and expounding a portion of Scripture, with prayer in Murathee. On these occasions, I have sometimes had nearly as many hearers as on the Sabbath. For a great part of the year, I have been able to go once or twice a day, into the native town to instruct the people, or have seated myself on the public road, where many natives are passing, and often resting with their burdens of merchandize and timber from the Konkan. I have also occasionally gone to several small villages, for a part or the whole of the day, to impart to their inhabitants the knowledge of the way of salvation. On these and other occasions, a considerable number of Scriptures and Tracts, in Murathee, Goojurathee, Hindoostanee, Persian and Arabic, as also a very few in English, Portuguese, and Telinga, have been distributed. But of the proper inhabitants of the Hills, few can read. Some

fifty children have been taught to read during the year. The natives of this place are not as permanent residents as they are in most villages — of course their children are more frequently changing their location. The rains are so severe that almost all exertions, in schools and in preaching abroad, must be suspended during three or four months. And though the rains in Sattara are comparatively light, our stay was so short in the place, that we thought it inexpedient to commence any school, except the boarding school, for girls. During the dry season, had I health and time, I might have two or three schools at a distance of from three to five miles. But during the past year my health has prevented. I ought to be exceedingly grateful for what I have been able to do in preaching. And though my imperfections, in this department, are my continual grief, I believe that what I have attempted has not been entirely useless. The degree of attention, on many occasions particularly, has been greatly encouraging. Some appear, almost at least, persuaded to renounce idols, and embrace the Redeemer. Four Chinese convicts are anxious to be received into the Christian Church, declaring their full belief in christianity. Though they have great difficulty in understanding, and in being understood, on account of their imperfect knowledge both of the Murathee and Hindoostanee, I cannot discover any thing against the hope, that they may be sincere converts to Christ. May

the Spirit and power of the Lord soon regain the moral dominion of these hills, and of the world.

A. GRAVES.

The boarding school, to which allusion is made in the foregoing letter, originated in the following circumstances. When Mr. G. and his family left Malcolm Paith for Sattara, it was their purpose to spend the short time of their expected residence in the last mentioned place in study, as a preparation to greater usefulness when they should return to the Hills. After their arrival at Sattara, they pursued their plan of study for about two weeks, when a little girl, one of their scholars at Malcolm Paith, came to them with the request that she might remain for the purpose of receiving instruction. This circumstance led them to reconsider and abandon their original plan. The little girl was employed to collect a school, the conditions of which were that the children should regularly attend at their house during their continuance in Sattara, and should accompany them on their return to the Hills. Each girl, who would engage to comply with these terms, was told that she should receive two pice per day for her support. In a very short time they had a school of between twenty and thirty girls; and before they left the place, they had forty in regular attendance. The proficiency made by the children has been of a character, which greatly encourages the hope, that labour performed in their behalf will not be altogether in vain. It has been found in the government of these scholars, that moral and

religious influence can be made available. In reference to this particular, Mrs. G. writes — “ When these girls first came to us they appeared like *wild* girls; they were indeed sometimes, quite uncontrollable; but after a time, when they were inclined to wrangle and quarrel with one another, to tell them of the sufferings of the Saviour for them, and for fallen, guilty man, usually has the effect to quell them. If this means does not succeed, they are often led to the door, and told to sit there till their wrath has subsided. It is not unfrequent that they soon come in, and tell us that if we will forgive them, they will do so no more. One day a girl became very angry, because another girl, of lower caste, drank water from the same vessel with the other scholars. I related the account of the rich man and Lazarus — told her that unless she repented of her anger and her wicked works, the day would come, when she, like the rich man, would wish, and *wish*, and WISH for a drop even of that water which she thought so much polluted, to cool her scorching tongue, but it would be forever denied her. This account seemed to soften her, and all were quiet again.” These facts are particularly interesting to those who are acquainted with the brutal manner in which native teachers govern their schools. When Mr. G. returned to Malcolm Paith, the school was also removed. In consequence of sickness, and some other unpropitious events, it has been reduced to about twenty-five. A number more is expected, and a house for their accommodation is

nearly completed. Mr. G. and family feel much indebted to several christian friends for the seasonable and liberal aid which they granted in furthering their efforts in behalf of these poor heathen children. Our prayer is that the blessing of many ready to perish may come upon them.

AHMEDNUGGUR.

Rev. D. O. ALLEN, Missionary.

Rev. G. W. BOGGS, Missionary, — Mrs. BOGGS.

Mr. A. ABBOTT, Superintendent of Schools—Mrs. ABBOTT.

DAJEEBA, Native Assistant.

The operations of the Mission have proceeded much as usual. Mr. Allen joined us in January, 1834. Mr. Read was absent during the months of March, April, May, and a part of June, of the same year at the Mahaburlishwur Hills, in consequence of the ill health of Mr. Read. Mr. and Mrs. Abbott joined us the middle of October, 1834.

P r e a c h i n g .

The preaching of the Gospel has been regularly sustained when any Missionary was present who was able to preach. At other times, divine service has been sustained by Dajeeba's reading, in our presence, a portion of Scripture, or of a tract, and making explanatory remarks. As our place of worship where we formerly held divine service on the Sabbath is situated near one side of the town, we were induced to try the effect of holding public worship one

part of the Sabbath near the other side of the town. In building a school house in July, 1834, we placed it in an eligible situation, and so constructed it as to make it suitable also for a house of worship, and have since regularly held divine service there on Sabbath evening, and at the other place in the morning. At first the number of hearers, at the new place, was quite large, many no doubt having been attracted by curiosity. Great opposition was manifested by some Brahmuns who were eager to engage in disputation. We soon perceived it would not do to engage in argument with opposers so furious, who attempted to overcome by ridicule and abuse rather than by argument. They were therefore prevented, though not without difficulty, from interrupting the services, and were told, if they wished for further conversation on the subject discussed, to repair to our houses, where the opportunity of doing so would be readily afforded them. Finding they would not be allowed publicly to engage in disputation, many of the Brahmuns ceased to attend; and others imitating their example, the number of hearers was considerably diminished.

The service continues to be regularly attended, but the number of hearers varies very much. The house being situated near the side of a very public road, persons in passing are attracted by seeing us in the house, and turning aside come in. In this way the number is sometimes rather small, and sometimes considerable.

At the other place the variation is not so great, there being usually from forty to sixty persons, and about half are inmates of the poor house, which stands near.

We have not been permitted to see much fruit of our labor the past two years. One man, an inmate of the poor house has been received into the church, whose conduct has been such as to induce us to hope that he belongs to the invisible kingdom of Christ. One member of the church, also an inmate of the poor house, has left us; like Lazarus, we hope, to be carried by the angels to Abraham's bosom. He continued until the last to manifest strong confidence in his Saviour. He was a great sufferer for a considerable time before his death, but manifested much patience and resignation. Three other individuals, inmates also, of the poor house, have been, for some time, desirous of receiving baptism. It is designed to admit them to the privileges of the Church, at our next communion season.

I t i n e r a t i n g .

Mr. Read was engaged in the beginning of the year 1834, in itinerating, in company with Mr. Ramsey. They passed through the Northern Konkan, and after ascending the Ghauts came to this place by the way of Ankola and Sugumnair. From this place they went to Jalna, and thence to Aurungabad. Upon their return to this place, they had the pleasure to meet with Mr. Allen, who had arrived

during their absence. Mr. Ramsey then returned to Bombay, and Messrs. Allen and Read made a tour to the South of this place, proceeding to Punderpoor, where they remained several days, preaching, and distributing Scriptures and tracts. After leaving Punderpoor Mr. Read proceeded to the Mahaburlishwur Hills to join Mrs. Read, who had previously gone thither, and Mr. Allen returned to this place by the way of Jejoory. As the hot season had commenced before he arrived, he found it necessary to remain here until after the rains had commenced.

In July, August, and September, he made a tour to the East, as far as to Jalna, proceeding by the way of Pytan. In Pytan he stopped three days, and had many opportunities for preaching and distributing books. In Punderpoor the inhabitants being principally Brahmuns, he found an unusually large proportion of them able to read.

In Jalna he found a small society of native christians, who received him with much joy. They were about fifty in number. The day before he left he administered the Lord's supper to fourteen communicants belonging to the Society. Some of these persons formerly belonged to churches in other parts of India, but had not before, for some years, had an opportunity to partake of this ordinance. And some of them had never before commemorated the death of him in whom they trusted for salvation. Mr. A. while in Jalna had also an opportunity of preaching several times to Europeans who were then residing

there. As this place presented an uncommon opportunity for making known the gospel, he continued here ten days.

From Jalna he returned to Ahmednuggur by the way of Aurungabad. In the latter place he tarried several days, and found a large field of labor amongst its large heathen population. Here he met with several christian families, who had long lived without the ordinances of the gospel.

In December, Mr. Allen made a tour through the Northern Konkan, and the western part of the Decan. On this tour he spent several days in Joonur, and also in Kallian.

Early in January of 1835, Mr. Allen left Ahmednugger, with a view of being absent for some two or three months, in the performance of the particular duties of his sphere of labour. He proceeded only about seventy miles, when he was taken ill, and obliged to return. In February and March, he made two short tours to some large villages, north and west from this place. In June, he visited Tokay, and the neighbouring villages. In these places he found an uncommonly large proportion of educated people. This circumstance afforded him a very favourable opportunity for preaching the gospel and distributing books. He was employed in a similar manner, during the remaining months of the year, with the exception of brief intervals, which were devoted to other parts of the missionary work. It is an object with Mr. A. in these tours, to exhibit, in a plain and

fervid manner, the only way of life and salvation by Jesus Christ, and to furnish all those who can read intelligibly, with at least one tract, and some part of the Holy Scriptures, if they will receive them. His continuance in a place will of course be determined by the circumstances of the people, as their number, readiness to receive instruction, &c.

It is a fact worthy of notice, that Mr. Allen frequently, on these tours, fell in with persons, in villages remote from any missionary station, who had acquired considerable knowledge of Christianity, from having heard the gospel preached in Poona, Ahmednugger, Nasseek, and other places. Instances have also occurred, in which this knowledge was obtained by means of the simple reading of portions of the Scriptures, and of tracts. It is the practice of Mr. A., when he can find leisure, to visit the native schools, in the villages through which he passes, and to supply them with those books which inculcate the doctrines and the duties of the christian religion.

Distribution of Scriptures and Tracts.

Some of the inhabitants of the town have occasionally called for books; and it is not unfrequently the case that some of the inhabitants of surrounding towns and villages call and receive books from our hands. No instances have come to our knowledge of the books having been destroyed or abused. We make it a rule to require those to whom we give

books, to give us evidence of their ability to read before receiving them. And even when they can read well, we do not think it best to give them a large supply, believing that, as the Hindoos are not generally a reading people, they will probably conclude we do not set a high value on books which they see us scattering with indiscriminate profusion. It may be inferred from these remarks, that the demand for books is not great. This is true; and yet did we think it proper, we could by going into the bazar, and offering them to all who would be willing to accept, distribute, no doubt, to a large amount.

Schools.

At the commencement of the year 1835, we had but one Murathee school, and this, on account of the number of scholars being very small, was after some time discontinued. In April, an attempt was made to get up another, which proved successful. In a very short time, this school became quite large, and now we find no difficulty in establishing schools to any extent that we wish. We are often solicited to open more schools in this place, and in the villages near us. But we have already *nine*, which are as many as we can properly superintend, without neglecting other important duties. The course of instruction upon which we design, as soon as possible, to bring these schools, is that which was recently adopted by the Mission, a plan of which is inserted at the close of this Report. It is our object that these schools shall be visited as often as once a week by

the Superintendent, and still more frequently by our native assistant.

When we look back to the commencement of the year, and remember with what suspicion our efforts, in behalf of schools, were regarded by some, and the indifference of others, we feel that we have occasion to thank God and take courage; for whatever causes may have contributed to the production of these happy results, we must feel that a divine providence has brought these things to pass.

The English school which was commenced in April 1834, has contained from 15 to 25 scholars. The principal object for commencing such a school was, in the first place, to bring some of the natives belonging to the higher castes in some respects under our influence whom we could not expect to reach in any other way; and, in the second place, to produce upon the minds of the natives generally the impression that we are laboring for their good. This impression we find it exceedingly difficult to make. Conscious that they themselves are influenced by selfish motives in every thing they do, they cannot but believe that others are also. Many of them have the idea that missionaries are supported by government, and are merely seeking their own interest. Any thing we can do that will serve to remove these erroneous impressions, and convince the people that we are endeavouring to promote their best interests, is of great importance. We are happy to find that our endeavors on this subject have not been in vain. In the

mean time, we regard this school as an experiment, which can be given up whenever we are persuaded the interests of the mission do not require its continuance.

Seminary.

In August, 1835, we built a school house, with reference to the seminary which we have in contemplation, and for which appropriations have been made. Finding that it would be impossible to carry our plans at once fully into effect, we at first admitted children upon the conditions which we require for our native free schools. We afterwards made proposals that those who would consent to remain with us the whole time, with the exception of going to their homes for the purpose of taking their food, should daily receive a sum adequate to their support. It is believed that two Rupees per month will be sufficient for this purpose, at least at present. Only two boys have as yet accepted this proposal; one of these on account of sickness is now absent. We have many difficulties to encounter in endeavouring to carry forward a measure of this kind in this country. This brings us into direct contact with the long cherished prejudices of the people. These can be overcome only by much patience and perseverance. In these efforts we must learn, and the Christian public must learn, *not to despise the day of small things*. Our results must of necessity be *small* at the outset, but in the end they will be great and glorious, if we prosecute our endeavours in reliance upon Him in whose

hands are the hearts of all men. “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

The change, in regard to education which has taken place during the year, opens a new, interesting and encouraging field of labour, in this section of the country; and we hope this will stimulate us to renewed and enlarged effort, the coming year. Every new opening for labour in behalf of these perishing heathen, deepens upon our minds the conviction of the truth of the declaration of the Saviour, “The harvest truly is great, but the laborers are few,” and induces us to pray with greater importunity, that “the Lord of the harvest may send forth more laborers into his harvest” — yea, many more into this field which is whitening for the sickle.

Poor House.

This institution continues to be supported by the Europeans of this place with our own feeble assistance. It usually contains about 35 inmates. They are not compelled to attend divine service, yet as they are entrusted to our care — one of our number being the Secretary and Treasurer of the institution — they are led to look upon us as their benefactors, and knowing it to be our wish, nearly or quite all of them who are able, regularly attend divine service. Three of the women have expressed a wish to be baptized. But we have thought it best, after some examination,

to wait for further evidence of their being suitable subjects to receive that ordinance.

In conclusion, we would say we have abundant cause to thank the Lord for his mercy in preserving our lives, and affording us a good degree of health. We have at the same time to lament our own unprofitableness, and to cry with the prophet to whom is the arm of the Lord revealed. We have great need of an increase in faith, in zeal, and in the spirit of prayer. After all that has been done for the Murathee people, this country presents but little else than the appearance of one vast, barren desert, with here and there a spot partially cultivated. And as yet the fruit has scarcely begun to appear. And should no more laborers be sent, and no genial showers from heaven descend, all may wither, droop, and die.

CONCLUSION.

During the past two years the Mission has experienced a variety of events of a merciful and of an afflictive character. While we have been permitted to welcome some to the privileges and the trials, connected with the work of making known the great salvation to these dying millions, we have been called to witness the departure of others, from these scenes of labor and toil, to the rest that remaineth for the people of God. On the 11th of June, 1834, Mrs. Ramsey, the wife of the Rev. Wm. Ramsey, was called to close her labors for the Church on earth. The circumstances of her death were truly afflictive.

Though not in the enjoyment of health, she was able to ride out on the evening of the 10th — had a comfortable night's rest,⁷ and was appearing usually well early in the morning. About 10 o'clock, symptoms of Cholera appeared, and before that hour again arrived, she had finished her warfare, and gone, as we trust, to take her crown. This stroke, so sudden and unexpected, had been too heavy for Mr. R. to bear, but for the consideration that what was loss to him was gain to her whom he loved, and that this event was in accordance with the purposes of Him, all of whose ways are just and true.

In the month of July following, Mr. Ramsey with his two motherless children, embarked for America. He was induced to take this course, in consideration of the declining state of his health, and the bereaved circumstances of his family. He went in accordance with the advice of his Medical attendants, and with the approbation of the Mission. His return at this period of his residence in the country was peculiarly trying, in as much as he had but just begun to make his influence felt upon the native mind.

But that these dispensations of the divine hand should not overpower the faith of those that were left, the Lord, in answer to their entreaty, sent them additional fellow helpers. On the 10th of September of the same year, the Mission was reinforced by the arrival of the Rev. Messrs. Graves and Munger, and their wives; Messrs. Abbott and Hubbard, Assistant Missionaries, and their wives, and Misses O. Graves, and E. A. Kimball.

It was with much joy that Mr. and Mrs. Graves resumed their labors in behalf of these perishing multitudes, and with much thanksgiving and praise to God, on the part of those who were permitted to receive them again to participation in Missionary labor. They remained in Bombay only a few weeks, when on account of Mr. G.'s feeble state of health, their physicians advised them to resort to the Mahaburlishwur Hills. They removed thither in October, accompanied by their sister, Miss O. Graves.

As Messrs. Abbott and Hubbard came out with a view to becoming Superintendants of Schools, and Catechists, Mr. Abbott was located in Ahmednugger in this capacity, and Mr. Hubbard, in Bombay. On account of the feeble condition of that Branch of the Mission, Mr. Munger was also located in Bombay for the time being.

In November of this year, the first annual general meeting of the Mission was held in Bombay. Messrs. Allen and Read were present from the Ahmednugger station. At this meeting Mr. Read was appointed to the duty of correcting the Murathee Press. He accordingly remained, for the performance of this and other duties which were assigned him, while Mr. Allen, at the close of the meeting, returned to his sphere of labor.

In the Spring of 1835, the Mission was again called to permit more of its members to retire from the field. Mrs. Read's health, which had been poor from the time of the first rainy season after her arrival in

the country, and which had not been materially improved by various changes that had been made, had now become such that it was judged unsafe to hazard the results of another wet season. Under these circumstances, the physicians advised that she, accompanied by her husband, should return to America. The Mission consented to this measure, and they sailed for their native land on the 18th of March. Thus, in less than four years after their entering upon the field of labor to which they had been assigned, the entire reinforcement of 1830, consisting of the Rev. Messrs. Hervey, Ramsey, and Read, and their wives, was taken from the service of the Mission, either by death, or by those circumstances which were judged to be indications of the divine will. Deeply deploring the unfaithfulness and unbelief which have rendered such providences needful, we would kiss the hand that bears the rod.

With regard to those who have returned to their country, we cherish the hope that, having been made the instruments of awakening a more lively interest in behalf of the heathen, and of exciting christians to a more full consecration of themselves, in body and spirit, to the Lord, they will again visit us, and here fulfil the ministry which they have received in the Lord.

In October, we were permitted to receive to participation in our work, the Rev. H. Ballantine and Mr. E. A. Webster, and their wives. Mr. W. came out in the character of a Printer and Type Founder.

His arrival was peculiarly timely, as Mr. Sampson had been obliged, only a few days previous to this event, to suspend his duties, in consequence of ill health, and had taken a passage on board a Patamar with a view to going to Alleppie, and from thence to Ceylon. Though by reason of adverse winds he was prevented the execution of his purpose, yet the state of his health continued to be such as to forbid his attention to business. We would not fail to recognize in this dispensation the kindness of our heavenly Father, in that while in his holy pleasure he laid aside one whose services were of much importance to the Mission, he was pleased also to send so seasonable a supply.

In November our second annual general meeting occurred in Bombay. The Rev. Messrs. Allen and Boggs, and Mr. Abbott, of the Ahmednuggerstation, attended.

At this meeting, Mr. Ballantine was located in Bombay for the time being, expecting that other arrangements would soon be made by the arrival of an additional reinforcement.

Mr. Sampson and his family sailed, on the 15th of this month, for Cochin, with a view of going to Ceylon, and from thence to Singapore, should an opportunity offer. He had become so much reduced by the power of his disease, it being of a pulmonary character, that his physicians deemed such a change the only probable means of preserving his life. Instead of being landed at Cochin, agreeable to their

expectation, a merciful providence directed them to Alleppie, where on the 28th, they were very kindly received into the family of the Rev. Mr. Norton, of the Church Mission. At the time of Mr. S's going from Bombay, he was in so feeble a state that it was judged advisable that some brother in the Mission should accompany him. This duty was assigned to Mr. Boggs. Writing from Alleppie, Dec. 7th, Mr. B. says — " Br. S. contrary to our expectation is still in the land of the living. I mentioned in a letter written one week since, that he had had six convulsion fits — one on Friday evening, one on Saturday evening, after landing, and three on Sabbath evening and night. I would now mention that on the three succeeding nights he had no convulsions, but had high fevers, accompanied with delirium, and followed with heavy sweats. On Thursday night, a little after one o'clock, he was seized with the most terrible convulsion which he has had, and after being somewhat recovered from it, remained in a senseless and torpid state until Friday evening, when he recovered his reason. He then thought himself that death was near, and was enabled to rejoice in hope of everlasting happiness. His soul was filled with joy and peace. He united with his wife in singing several hymns, which he did with great animation. He has since that time been almost constantly in the possession of his reason, and in the enjoyment of peace of mind. We watched around his bed on Friday night, expecting almost every moment

to see him breathe his last. Saturday morning he settled all his worldly business, and was afterwards much engaged and interested in religious duties. He has continued ever since in a quiet state, and though very feeble, still not apparently declining as before."

He writes again Dec. 22d as follows — " You will be interested to hear that the conflict is at last over. The spirit of Br. Sampson was dismissed from its clay tabernacle at half past nine this morning, and at 5 this evening his earthly remains are to be committed to their resting place in the dust. Towards the close of his sickness, he was for a considerable part of the time deprived of his reason; in his lucid intervals, however, he often expressed his confidence in his Saviour, and his willingness to depart and be with him."

Thus it has pleased the Lord to try us by removing one whose labors promised great good to the kingdom of the Redeemer in these ends of the earth. We rejoice, however, in the confidence that what seems to be loss to the Church is to him unspeakable gain.

We would here notice with heartfelt gratitude the christian sympathy, and unwearied attentions of Mr. and Mrs. Norton, to those of our number whose privilege it was, under these afflicting circumstances, to enjoy a residence in their family. We feel assured that they will not lose their reward. He who has said, " inasmuch as ye did it unto one of the least of these my disciples, ye did it unto me," will not be unmindful of them in the day when he maketh up his jewels.

In accordance with the advice of his medical attendants, to take a voyage to Ceylon, Mr. Stone left us on the 6th of December. His complaint is an affection of the liver.

Such a review of the operations of this Mission, and of the providences of heaven towards it, as we have now taken, exhibits much that should call forth our gratitude and praise, and much that should bring us into the posture of penitence and submission. Though many of the dispensations of God are mysterious, yet we cannot feel disheartened. The fact that he is still disposing his people to give of their substance for our support, and to pray for our success, and inclining their sons and daughters to become partakers of our joys and sorrows in the work of furthering the kingdom of his Son, evinces that “behind a frowning providence, he hides a smiling face.”

He will frown upon all sin — upon a spirit of self-sufficiency, and vain glory, a disposition to give the schemes and inventions of men a preference to the simple means which he has appointed for the evangelization and conversion of men. He will rebuke such a spirit, and to urge a departure from it, it is just that he should smite those by whom it is cherished. If the result of these afflictions be utterly to divest us, and those with whom we are connected, of this spirit, then we may expect that the valley of Achor will be given for a door of hope. For the mercies which we have enjoyed, we would thank God, and take courage. Nor would we fail to express our

sense of obligation and gratitude, for the favors which we have received from various sources, especially from those Medical Gentlemen who have, with much kindness and fidelity, attended us in the time of sickness and languishing. We tender our thanks to our friends and patrons, for the continuance of their liberality, and we earnestly entreat that they will not cease to pray, that they, with us, may be filled with all the fullness of God — that the darkness which now covers the earth may be speedily dissipated by the rising splendours of the Sun of Righteousness. “And it shall come to pass, that before they call, I will answer; And while they are yet speaking, I will hear. The wolf and the lamb shall feed together, And the lion shall eat straw like the bullock, And dust shall be the serpent’s meat. They shall not hurt, nor destroy in all my holy mountain, saith the Lord.”

SCHEDULE OF THE NATIVE FREE SCHOOLS.

Boys.

Places.	Teachers, Caste.	Classes.					Total.	Girls.	Jews.	Brahmins.	Purbhoos and Mu- rathes.	Muhammedans.	Muhars.
		1st	2d	3d	4th	5th							
T'hull	Jew	10	5	1	2	2	7	0	0	0	24	1	
Allebag	Do.	10	5	14	2	12	16	2	0	0	40	2	
Do.	Do.	10	5	3	1	7	8	1	0	0	28	4	
Nagaun	Do.	5	6	9	3	2	10	4	7	2	22	0	
Ravadunda	Do.	26	12	7	7	15	13	2	1	49	2		
Agraum	Do.	21	14	14	3	0	2	2	4	0	48	0	
Rohay	Do.	14	5	22	8	2	10	0	0	0	42	7	
Parlee	Brahmun	13	0	5	4	2	2	0	3	12	11	0	
Nagoatna	Do.	23	3	3	3	8	29	0	18	27	27	2	
Pane	Do.	14	9	16	9	9	12	0	4	27	28	0	
Panwell	Do.	28	15	15	10	0	0	0	0	13	54	1	
Do.	Jew	12	2	6	1	1	6	0	0	0	15	0	
Jambooriparde	Brahmun	19	6	15	10	0	0	0	0	0	19	0	
Bombay No. 1	Do.	8	4	7	2	8	13	0	0	38	0	4	
Do. 2	Murathee	22	5	7	3	4	7	0	0	0	48	0	
Do. 3	Do.	26	2	6	8	6	9	0	0	11	46	0	
Do. 4	Do.	12	0	4	0	0	5	0	0	0	21	0	
Do. 5	Brahmun	8	4	4	5	0	14	0	0	0	34	1	
Totals.		281	102	158	86	78	163	15	101	171	557	24	

Note. This schedule is prepared from the number of children found in the schools, at a single time, when visited by the Superintendent, and not from the whole number reported as belonging to the schools.

AHMEDNUGGUR STATION.

Places.	Teachers' Caste.	Classes.						Total.	Girls.	Jews.	Brahmins.	Purhoos and Murathees.	Muhamedans	Muhars.
		1st	2d	3d	4th	5th	6th							
Ahmednuggur No. 1.	Brahmun.....	18	14	5	18	2	2	57			18	39		
Do.	Do.	8	24	15	7	6	4	64			38	26		
Do.	Jain.....	23	15	7	2	3	2	52			9	36	7	
Do.	Sonar.....	20	6	5	6	2	2	39	3		8	36	3	
Do.	Talinga.....	11	12	17	7	6	5	58			12	43	3	
Do.	Brahmun.....	15	4	6	3	2	2	33			35	21		
Bingar No. 1.	Do.	11	10	11	14	7	2	59		1		23		
Do.	Do.	10	16	8	4	1	4	39			5	15		
Kandagaw	Brahmun.....	2	6	4	5	4		21	1				1	39
	Totals.	118	107	78	66	33	19	422	8	1	125	239	16	39

The following system of school regulations, as recently adopted by the Mission, will show the attainments and studies of each class in the boys' schools, as given in the preceding Schedule, and the manner of paying Teachers.

First Class. The studies of this class are the Balbodh simple letters, writing the figures, committing to memory the Lord's Prayer.

Second Class. The studies of this class are the Barakhurdaya, that is the combination of the consonants and vowels, the first lessons in Arithmetic, and committing the first half of the Ten Commandments.

Third Class. The studies of this class are the combinations of consonants, the continuation of the first lessons in Arithmetic, and the remainder of the Ten Commandments.

Fourth Class. The studies pursued in this class are simple reading, the Mord Alphabet, Addition and Subtraction, and committing the first half of the Catechism.

Fifth Class. In this Class the studies are, more difficult reading in books of the Balbodh and Mord character, Division and Multiplication, and the remainder of the Catechism.

Sixth Class. The studies of this class are reading, Arithmetic, Geography, Astronomy, and Scripture lessons, as the Superintendent may direct.

The studies of the inferior classes, are those required for admission into the next superior class.

The teachers are allowed to receive pay at the following rate — One anna for each scholar in the first class, two annas for each scholar in the second class, and so on, increasing one anna in each succeeding class.

Teachers are not to receive pay for scholars remaining in the first, second, and third classes more than two months each; nor for those remaining in the fourth and fifth classes more than three months each.

FEMALES.

Situation.	Teachers' Caste.	Number of Scholars.	Do. of S. Readers.	Do. of E. Readers.	Do. of Seamstresses.	Brahmunees.	Purboos.	Sonars.	Murathees.	Muhars.	Jewesses.	Muhammedans.	Christians.
Mission House.													
Bhendy Bazar No. 1.	Brahmun.....	44	11	20	9	0	0	2	35	0	7	0	0
Do. 2.	Warnee.....	35	0	8	0	0	0	1	34	0	0	0	0
Do. 3.	Murathee.....	23	6	6	8	0	0	0	0	22	0	0	0
Kumbhartukee	Brahmun.....	21	4	8	0	1	4	0	16	0	0	0	0
Kundwadee	Do.....	26	8	8	0	0	0	16	10	0	0	0	0
Sonapoor	Do.....	19	6	6	0	0	0	7	12	0	0	0	0
Marice Lines	Do.....	20	0	10	0	0	0	0	14	6	0	0	0
16th Regiment	Do.....	20	0	8	0	0	0	2	14	4	0	0	0
5th Regiment	Murathee.....	19	6	2	0	0	0	0	11	6	2	0	0
Mission House, Byculla, No. 1.	Brahmun.....	23	10	10	10	0	0	3	18	0	0	2	0
Do. 2.	Do.....	15	1	10	0	0	0	0	15	0	0	0	0
Totals.	11	265	52	96	27	1	4	31	179	38	9	2	1

“S. Readers.” In this manner those children are designated which have learnt the Lord’s prayer, the Ten Commandments, and the Catechism, and which are engaged in reading the Scriptures.

“E. Readers.” This includes those who are reading in elementary books, and have not finished committing the Lord’s Prayer, Ten Commandments, &c.





